

A CONIVRATION

had.

Thomas. Had the parish Priest such a rewarde for his good wil in furthering the matter?

The. 3. Acte.

Anthonye. Yea truely, yet had he rather suffer all this and more too, than to forsake the pretended pastime. This done, when they came to talk together Fan declareth vnto Pole in what danger he was, and how stoutely he draue away both the Spirites with his wordes, and that he had nowe taken such an opinion, that there was not one diuell in Hell, were he neuer so hurtfull or bolde, which durste or coulde come within the Circle.

Thomas. That Fanne should seeme truelie to be almost a foole.

The comē-
dation of
Fanne his
Sonnein
lawe

Anthonye. Yet haue ye heard in effect nothing. The matter thus far proceeding, in good time came Poles sonne in lawe, who had taken to wife his eldest daughter, a yong man (as you know) of a maruellous witte and pleasaunte disposition.

Thomas. I know it wel, neither doth he ab-

A very mery and pleasaunt Historie done not long since, in this realm of England.

Written in Latine by Erasmus of
Roterodame, Dialoguewise, vnder
the title of a Coniu-
ration or Spirite.

Nowly translated into English,
by Thomas Iohnson.



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F

A CONIVRATION

diuinitie.

Thomas. I perceue it well, he was founde chiefe doer in the matter.

Anthonie. About supper they fell in communication of this matter, or report of the spirite. When Pole perceiued that Fanne had not onely hearde of the rumour, but also beleied it to be true, he beganne to intreate him, that bicause hee was a man both learned and godly, he woulde helpe that helly soule so cruelly tourmented. And if you doubt any thing (quod he) trie the matter: Walk aboute ten of the clocke at nyght to the bridge, and you shall heare terrible howlyngs. Take vnto you what companie you lyffe, so shall you heare moze safely and surely.

Thomas. What then?

Anthonie. After supper Pole as he was wont to be accustomed, a haukyng or hunting, Fanne walkyng by and downe euē then when y darknesse had take away all sure iudgement of thinges, at lengthe heareth pitifull schrylings



C

OR SPIRITE.

7

from the bridge the waye leadeth into the playne fielde.

Thomas. I remembre it well.

Anthonie. Of late a rumoure was spread among the husbandrie of those quarters, that by sides this bridge ther walked a certaine Spirite, whose miserable howlings were sundry tymes hearde: which they thought to be the soule of some man in those places tormented with most cruel punishments. Thomas. Who was the authour of this rumour?

Anthonie. Who but Pole? and this was the preeface of his Enterlude.

Thomas. What came in his myndes to sayne this.

Anthonie. I wot nere, but that such is the mas nature, desirous to deceiue the foolish people, by such sort of delusions. I will shew you what like pranks he hath playde of late. We rode a good companie of vs together to Richmond, wherof there were some, whome you would haue sworne, had ben both tall and sturdy fellows. The wether was

A.iii.

very

Spirite

Soule

Richmond

The. i. A. 34

fire out of their nostrils, who assaye
also to enter into the Circle, but that
by waightie wordes he draue them a-
way with sorowle: At which Fanne
taking heart of grace, the day follow-
ing being wel appointed, cometh to
the Circle, and prouoketh the Diuell
to appere by many charmes & prayers. Charmes
And Pole with his companions shewing
themselves a far off, sitting upon black
horses, with terrible noises (as who
should say) they would faine haue en-
tered into the Circle.

Thomas. Had they no fire?

Anthonie. None at all, for that had
chaunced vnto them not very well be-
fore: but here beginneth another tale.
They brought with them a long rope
which they dragged softly on the ground,
eche of them holding an ende in their
handes, dispersed themselves abroad
as though they had bene so enforced
by the vehemencie of Fanne his inuo-
cation: and therewithall they tumbled
ouer and ouer both the Priestes & also
the Vessel of holie Water which they
had.



D

A CONIVRATION

very fayre, neither appered there any little clowde in the Skie. There Pole casting his eyes bp towarde heauen: blessed all his face and shoulders with the signe of the Crosse, and sayning in his countenance, as though he had ben affrayde, these words he spake to hym selfe: O immortall God, what doe I see: and beyng demaunded of those that rode next vnto him what it was: Agayne, makynge a greater crosse: O merciful God, I beseech thee (quod he) take away from myne eyes this terrible sight. Whē they desirous to know what it was, moste instantly required him to declare the vision, he casting his eyes intentinely bp agayn towarde heauen, and there with his synger pointyng to one place: See you not ponder (quod he) an vgly Dragon, armed with light burning hornes, and a winding taile: Which when they denied that they sawe it: againe he bad they shoulde beholde moze earnestly, ofte poyntyng with his finger also to the place, vntill at length an other of the

Vision.

A Dragon.

E

OR SPIRITE

the company, lest he should seeme that he could see but a little, sayd also that he sawe it. Lykelwise did one oz. ij. o. ther, for they were ashamed not to see that which was so euident. But what neede many words: within. iij. dayes the rumour had perswaded all Englad that there appered such a Monster. A wonder it was howe the report of the people had augmented the fable, neither lacked there such as wold in earnest expound what this horrible sight portended. Whose follie he much reioyced at, who was the Inuenter of the argument.

England

Monstr.

Thomas. I know wel the mas wit, but returne againe to the Spirite.

Anthonye. In the meanwhile commodiously, there resorted vnto Pole, a certaine Priest named Fanne, of y^e oz. Fanne. der which we ca not wel call in Latin Regulares, Regulars, butesse y greke name agre also, a parische Priest seruig the cure in one of the nexte Parishes. This same seemed vnto himselfe not meanlie learned, and especially in

A.b.

diuinitie.